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was undertaken, and many of the selections were made by him. The remaining selections have been made with excellent judgment by Mr. Knight, who for many years was secretary to the late Master of Balliol. The extracts in the first volume are taken mostly from the dialogues of the Socratic Period; the second volume is devoted to the *Republic*, the *Timaeus*, the *Critias*, and the *Laws*. One is particularly glad to find so much space allotted to the *Laws*, a much neglected work. The brief introductions and analyses set as captions to the several chapters are admirable in their directness and clearness, and furnish just the information that is needed. Everybody who is interested in Philosophy or Greek literature will bespeak for this well-planned and well-executed work a cordial reception.

W. A. H.

Friedrich Eduard Beneke. An Introductory Study. By F. B. BRANDT, Ph.D. Columbia College Contributions. New York, Macmillan & Co., 1895.—pp. 167.

Twenty-three pages of this monograph are devoted to Beneke's biography; the remaining portion gives an exposition of the philosopher's system. The author says in his Introductory Note: "While the following work in form is in no sense deliberately polemic, it will be found in spirit to contain as its underlying thought the contention that, if German idealistic philosophy is to be regarded as a systematic development, the true development after Kant is to be found, not in Fichte, Schelling, and Hegel, but in the system of Friedrich Eduard Beneke. This is only to say in other words that in the philosophy of Beneke we have both in outcome and in method the profoundest metaphysical insight of our century." This is indeed a very "bold claim," and will be taken *cum grano salis* by those who are familiar with doctors' theses.

The expository chapters of Dr. Brandt's pamphlet give evidence of patient research and painstaking care. The biographical portion sounds more like a translation than an original piece of work. The sentences are awkward, cumbersome, and thoroughly un-English. Fortunately, however, the second part of the book shows a vast improvement over the first.

FRANK THILLY.

A Study of Ethical Principles. By JAMES SETH, M.A., Professor of Philosophy in Brown University. Second edition, revised. Edinburgh and London, William Blackwood & Sons; New York, Charles Scribner's Sons, 1895.—pp. xvi, 460.

The early exhaustion of the first edition has made impossible anything more than a rapid revision on the present occasion. The corrections will be found to be mainly verbal and of minor importance, though in one or two places I have tried to guard against misunderstanding by a slight

modification of the original form of statement. The critical sections of the chapter on Hedonism have been rearranged, in order to bring out more clearly the logical connection of the several points. (Author's Note to the second edition.)

Friedrich Nietzsche; ein Kämpfer gegen seine Zeit. Von Dr. RUDOLF STEINER. Weimar, Emil Felber, 1895. — pp. ix, 125.

This little pamphlet is the production of an enthusiastic follower of Nietzsche's, himself a contributor (*cf.* PHIL. REV., IV, 5, p. 573) to the "Dionysiac wisdom," he extols. We suppose it is intended as an appeal from Philip drunk to Philip sober, and written to persuade those who have been unable to extract any consistent view of life from Nietzsche's spasmodic flashes of maniacal insight. But it is, unfortunately, quite as incoherent as the original it professes to expound, and so deserves the serious attention only of students of the symptoms of mental 'degeneration' in Germany.

F. C. S. S.

La philosophie d'Ernest Renan. Par RAOUL ALLIER. Paris, Félix Alcan. — pp. 182.

This book — some chapters of which appeared last year in the *Revue Chrétienne* — contains six chapters: "L'Influence de Saint-Sulpice," "La Philosophie," "Vues Métaphysiques," "La Morale," "La Politique," and "La Religion." According to M. Allier, Renan's philosophy is very closely related to poetry and to history, and is a synthesis of elements contained in the systems of Kant, Hegel, Hamilton, and Comte. The author applies to Renan the same judgment that Renan applied to Cousin, *viz.*, that he may not hold a great place in the history of critical philosophy, but will occupy a most interesting position in the history of French thought. His conclusion is that Renan has not left behind him one of those systems which the progress of thought continues to develop, to refute, or to correct. What he has left is the trace of his personality. He possessed a very extraordinary power of suggestion, and he has stimulated thought more than he has spread precise ideas. "There will not be, perhaps, in the history of contemporary philosophy, a chapter devoted to the doctrine of Renan; but there will not be in that history a single doctrine that may not owe something, either by reaction or by influence, to Renanism."

W. B. ELKIN.

The following books have also been received:

The Conception of God. By JOSIAH ROYCE. Berkeley, Executive Council of the Philosophical Union of the University of California, 1895. — pp. 84.

The Individual and the State. An Essay on Justice. By Dr. T. W. TAYLOR, Jr. Boston and London, Ginn & Co., 1895. — pp. 90.